

MONTEREY LIBRARY




3 7442 0003 8729 1

NEW ENGLAND'S MONTEREY

Stories of THE TOWN ~ ITS CHURCH

JULIUS MINER

MARGERY MANSFIELD



Digitized by the Internet Archive
in 2024 with funding from
Boston Public Library

NEW ENGLAND'S MONTEREY

Stories of

THE TOWN ~ ITS CHURCH

JULIUS MINER

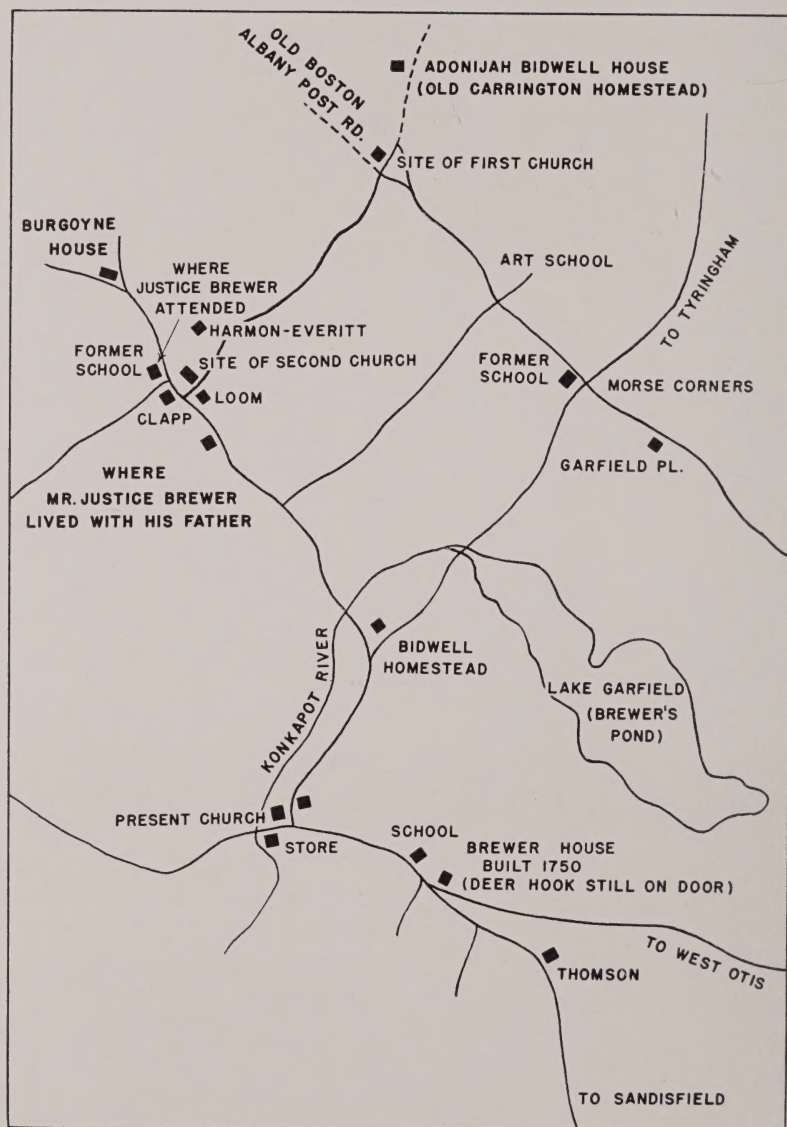
MARGERIE MANSFIELD

Sponsored by

MONTEREY CONGREGATIONAL CHURCH



THE FIRST CONGREGATIONAL CHURCH OF MONTEREY
THE PRESENT BUILDING, ERECTED IN 1847. WORSHIP SERVICES ARE HELD UP-
STAIRS. THE DOWNSTAIRS SOCIAL ROOM IS USED FOR SUNDAY SCHOOL, FOR CHURCH
AND COMMUNITY SOCIAL AFFAIRS, AND FOR ELECTIONS AND TOWN MEETINGS.





THE HOME OF JOHN CHADWICK, ONE OF THE FIRST THREE HOUSES IN TOWN. JOHN CHADWICK WAS ONE OF THE EIGHT SIGNERS OF THE COVENANT ORGANIZING THE CHURCH IN 1750. THIS HOUSE IS OFTEN CALLED THE BURGUYNE HOUSE AND IS SO DESIGNATED ON THE MAP.



THE VILLAGE OF MONTEREY IN WINTER



ADONIJAH BIDWELL
THE FIRST MINISTER
1750-1784

FOREWORD

There are some things we all know. We know, for example, that the Town of Monterey used to be a part of Tyringham and that the "Old Center" was located north of its present site along the ridge that forms the southwestern boundary of that most beautiful of all valleys. We know, too, that along this ridge there ran the famous highway over which the cannon were brought from Ticonderoga toward Boston and how with great effort they were threaded through the mighty hemlocks of Berkshire's primeval forests. We all know, too, that on the other side of the town rose Sandisfield—once a rich and thriving community from which, in its pristine vigor, Pittsfield borrowed the money it so badly needed. Tyringham settlements followed in 1739. Monterey was organized as a separate town in 1847.

In the story of the Housatonic, in the American River series,* you may read how thickly populated this whole area later became, and how many "Enterprises of Great Pith and Moment" were rooted in these thriving communities.

The following few pages constitute an attempt to preserve from oblivion a few of the stories and traditions that have come down to us from these olden days. One "Old Timer" remembers one thing—another, another. Putting them together you will derive gradually some little picture of the town's vigorous past. I am sure that no one could have so successfully garnered these facts and stories, other indeed, than Julius Miner, for years the keeper of its mart; and who but Margery Mansfield—whose poems have graced the columns of many a publication—might write of the church's history—the church around which the spidery web of New England's community life was ever spun.

To the good people of Monterey, and to those who come to dwell among us, these pages are given and dedicated.

ARTHUR DELAFIELD SMITH

* The Housatonic—Puritan River, by Chard Powers Smith, Rinehart & Company, Inc., 1946.

THINGS TEMPORAL

Let us go back in imagination to the days of long ago, when John Chadwick and Daniel Garfield entered the wilderness of Tyringham and started establishing homes for themselves in the spring of 1739. Clearing land and putting up a cabin was a rugged task in these early days. What a warm welcome they must have given Captain John Brewer when he came the following August to establish his home and start a sawmill on what is now called the Konkapot River. It was a wonderful achievement in such a wilderness to get boards for a house. As evidence of the struggle for existence by the early settlers a cache left by the old Dowd family can still be seen, and another built by the Heaths, where they could store their crops until they could get their houses built.

Captain John Brewer, who had received a large grant of land here, prospered and by 1750 he was able to build a fine residence by the Otis-Sandisfield road. Then he fenced in forty acres of the wilderness for a game preserve. In it he placed six deer. This was probably the first game preserve in the state. It was an old New England custom, when a deer was killed, to hang it near one's home for four days, so the Indians could help themselves and not feel we were taking their game from them. The old hook used by the Brewer family to hang deer on is still on the door jamb of the old house.

In this undisturbed wilderness, great flocks of wild pigeons darkened the sky and nested in the tops of evergreen trees. Their young were often so fat and over-weight that they could not fly, so dropped to the ground where foxes and people picked

them up for food. Pigeons became such a nuisance that, when buckwheat was harvested, it had to be cured under cover so the pigeons would not eat it. Boys could climb the trees and gather the eggs. Hawks would fly around and look into the nests, pick out a fat squab, eat it, and go to sleep on a branch near by.

While the Plymouth people were eating wild turkeys, our forebears were eating pigeons, and I have heard an old woman complain how irksome a task it was to prepare pigeons enough for dinner. With their use for food and the great desire of many people to get rid of them as a nuisance, eventually they became extinct. Charles Gregory is reputed to have killed the next to last one in town in Townsend's sap bush, and George Shultis the other one near Fargo's Lake. Now a large reward is offered by the Federal Government for a pair of live ones, but they are not to be found.

In these early days travel at night was precarious because of wild animals. Think of starting to see a neighbor in the evening with only a tin lantern, perforated to allow the light from a little candle to shine through. It threw shadows on the bushes; one imagined when he saw the phosphorous on an old cherry log that it was the eyes of some wild animal looking at him!

One family felled a tree across a stream for a bridge. When the man of the house started across it in the night and got about to the center, he heard a wolf bark on the end of the log behind him and was so frightened he fell into the water. The Dowds were more courageous, and when they found a panther disturbing their sheep, they started after it with a little dog, followed it way down into Connecticut, and shot it on a stone ledge.

Once when John Chadwick was disturbed by a bear, he took a man with him and went after it. When he got part way to South Lee he heard his man scream and found him up a tree with the bear at its base. He shot the bear and told the man to come down. The man said he couldn't. He was so frightened

he could not move. Chadwick called the section where the bear was found Beartown, and Beartown mountain it is to this day.

The oldest story in town is said to be about this same Mr. Chadwick. One night he heard a disturbance in the barnyard and his hens were squawking. Raising his window carefully, he put his head out and listened. When he saw a neighbor whom he mistrusted in the barnyard, he called, "Is that you, John, trying to steal my hens?" John's answer was forthright. "Them were my intentions," he replied.

More families came here to settle, and added to our list the names of Pixley, Warren, Cotton, Mix, Slaughter or Slater, Hale, and Jackson. Many had come from towns where Sunday was observed with church services. Here the nearest place of worship was Stockbridge where the first mission was established for the Indians, a distance of twelve miles over difficult roads.

Someone suggested building a church, and others fell in line. The sight was selected on Plot One as originally planned when the town was laid out in sections. Willing hands and hearts soon had a meeting house erected. The Reverend Adonijah Bidwell was called in 1750 to be the first pastor. Later a pretentious parsonage was built for him. The parsonage is still intact with its large fireplaces and pine wood paneling.

During the French and Indian Wars, there arose suddenly a great alarm about the Indians. Abigail Herrick came in haste on horseback to herald the Indians' coming. People fled at once. When they returned, trees had grown through the rafters of the church.

A second church was built at what is known as the Old Center. It had no chimney and during the severe winter the ladies stopped at the nearby houses to get coals from the fireplaces to fill the foot stoves that they took to church.

As more people began to come they brought different ideas with them. A group of Shakers started a settlement on the Tyingham or north side of the mountain. A few families that

were considered staunch members of our Church separated themselves as husbands and wives and joined the new order and lived in the colony.

In the meantime in this small community the reverberations of far-reaching ideas and world-shaking events were felt. Thomas Paine's *Common Sense* was read and discussed. A number of young men served in the Revolutionary War, and Deacon Jackson's son, Colonel Giles Jackson, gained great esteem in drafting the terms of surrender of Fort Ticonderoga. The defeated army in its retreat returned through the town.

Thomas Paine's idea of separating the Church from the State was being advocated by Jefferson and had its influence here. Some newcomers did not want to pay taxes to support a church they were not interested in. So it was put to a vote at Town Meeting and as a result the old home Church was cut off from its usual support and the minister was without pay. This put a real challenge to the Church members, and they contributed liberally to establish a fund that, when invested, would provide an income to support preaching in town. It was known as the Fund Society and is still existing.

New inventions made their way to Tyringham Valley and industries began to take root. "Cut nails" were being made at Lakeville, Connecticut. Young men were building new homes and reducing more acreage to cultivation. New methods of heating houses were invented. People heard of the stove Benjamin Franklin gave to Thomas Paine, and they became stove-minded. Such a stove was purchased by the Herrick family, or at least it was in this home when Daniel Clark, who later occupied it, warmed his front room for visitors. The Shaker people began making stoves in 1802. A cook stove was made with an oven above the stove. The old Slater family bought one—the first one brought into town. Next, new houses were built without fireplaces or brick ovens. Soapstone was quarried in Blandford, and the Garfields began making soapstone stoves

on the River Road. These soon were in great demand, and with the new stoves, sadirons were needed. The Townsend family had one with a removable iron in the heel that could be heated and put back to heat the sadiron.

Agriculture was also flourishing. Five hundred bushels of potatoes could be raised on an acre of land. Hogs were fattened in the fall by turning them loose in the woods to feed on the chestnuts, beechnuts, and acorns. Others were fed potatoes.

The women made potato starch to starch their clothes. When Barnabas Bidwell, Adonijah Bidwell's son, became the first State Attorney General, he probably had potato starch in the ruffles of his waistcoat that he wore when his portrait was painted. This portrait still hangs in the Attorney General's office.

Reverend Adonijah Bidwell's daughter Jemima married William Partridge. Reverend Adonijah's granddaughter, Emily Partridge, married Reverend Joseph Warren Dow, ordained pastor in Monterey in 1811, where he preached for 22 years. Emily's brother, Edward Partridge (Rev. Adonijah's grandson) was the first Mormon bishop. One of Edward Partridge's daughters, Emily Dow Partridge, (Rev. Adonijah's great-granddaughter) married Prophet Joseph Smith and after his death, Brigham Young. I suppose Marshall Bidwell, our well-known organist, must have recalled this ancestral relationship when he was invited to play on the great Mormon organ.

The Brewers found clay in the highway in front of their house and from it built the first brick house in town. Another was built at the old center. The town began to have growing pains. A nucleus of people built a Congregational Church in North Tyringham on the site that is now used for a cemetery. The Baptists had reached Sandisfield, perhaps via the Hartford and Albany Post Road on the way through the town. A Baptist Church was erected in Sandisfield, and as North Tyringham came next on the road, people fell away from the Congregational

Church and built another Baptist Church north of the Post Office.

Edmund S. Sears, who was brought up in Sandisfield, wrote his Christmas carols, including "It Came Upon the Midnight Clear." Sears thus contributed directly to the Spirit of Christmas the world over.

Friendly Indians from the Stockbridge Mission came every spring and camped in Tyringham Valley. While there, they tapped the maple trees and taught the first settlers the use of sap. This is thought to be the first use of sap in America by the white settlers. Some of the trees tapped by the Indians are still standing. This was a real contribution to the white man. Now he could have buckwheat cakes with maple syrup for breakfast—a welcome change from corn meal mush. Boiling sap in an old iron caldron, hung outdoors over an arch, seemed too slow, but this method, too, was soon changed. Sheet iron from Pennsylvania found its way to Tyringham and was made into large flat pans that could be placed over walled enclosures for boiling sap. Maple sugar now became abundant. The Rogers family alone made over two thousand pounds annually. Maple sugar came into common use, and only on special occasions was cane sugar used. Women made cookies with sour cream and maple sugar. Wild plums were abundant and many were brought to the table stewed in maple syrup. The old men with their draw knives could not make buckets fast enough to meet the need for catching sap, so cooper shops started in different parts of the town and great gathering tubs were made. Some of them were so perfectly fitted that hoops were not tightened until after being used.

Soon the Shakers, who were notable for their ingenuity, made wooden troughs to convey the sap down their rugged hillsides, and they also began making wooden firkins and fridkins. These industrious people who had settled in the Tyringham Valley contributed other time-saving devices and inventions. An old

Shaker woman in Hancock felt sorry for the men when she saw them cutting wood, and invented a circular saw. This spelled progress, as shingles could then be sawed from the local pine and chestnut. The old men who had been making shived shingles by the fireside could take a rest. As grist mills were built, where water power was available, to take care of the increasing yield of grain, the Shakers put on the market a circular sieve about fifteen inches in diameter with a horsehair bottom finely woven for sifting flour.

Mention has been made of the cook stove invented by the Shakers. Iron was more easily obtained after an iron mine was opened in the section now known as Corashire, the ore being smelted at Van Deusenville. The Shakers then made a parlor stove and put it on the market for sale. The base, which was cast in one piece, had legs. What looked like a box was cast all together and placed on the base. A small door was placed at the end. A few of these Shaker stoves, which are still in existence, are valued as antiques.

Someone in Connecticut discovered how to make spring metal, and the man who was using the little brook on Smith Hill, for water power to turn out bed posts, found his business gone. Mrs. Jones was now sleeping on a woven wire-spring bed.

Necessity being the mother of invention, as dairies increased, better ways of churning butter were needed, so Deacon Hale began making churns with a revolving dasher and legs. It was a great improvement over the old way of beating it up and down in a tall churn with a stick while the boy doing it kept singing, "Come, butter, come, come. Johnnie is waiting at the gate with a knife and a plate. Come, butter, come."

Churning, even with a dasher churn, became irksome, and as the handle rotated someone conceived the use of a belt with power and invented a tread mill. It was operated with a dog or sheep and worked with an endless chain. The next person took the idea and made one large enough for a horse and gave

us horse power. It was used to saw wood with a circular saw, too.

As butter became more abundant a better market was needed and also refrigeration. Wilbur C. Langdon, the village merchant, began the use of ice and built the first ice house. It had long overhanging eaves and was filled between the studdings with charcoal for insulating. One like it is still standing in the Old Center opposite the site of the second church. Ice was sawed in long strips at Parker's Bay and snaked out with horses and blocked off. When ice became more commonly used, oysters were brought into town for special occasions, such as oyster stews for church suppers. Oysters that were left over were sold to the local people. Next came ice cream freezers.

The making of cheese became very important, 400,000 pounds were made in town annually. The Heaths began making cheese boxes on the Sandisfield road with an over-shot water wheel where the brook from the Stedman Pond crosses the road. Making cheese was profitable, so then, instead of drying off the cows in winter they kept on milking them, as more milk could be used. Marshall S. Bidwell, knowing that mongrel cows were not the best, went to the Province of Holstein and brought into the town some pure bred Holstein cattle. They gave quantities of milk, but it was thought to be very low in butter fat and blue in color. George T. Miner thought that cows giving more butter fat would be better, and brought some Jerseys from the Island of Jersey, the first to be brought into the county. They were smaller and could get through fences like deer. As iron became cheaper, barbed wire fences came into use.

Then came a demand for butter of uniform color, and butter color was invented. Some tried saffron, others carrots. Butter from cows fed hay in winter looked like tallow, from those fed on June grass, like the yolk of an egg.

It was a custom to hire more help for haying, paying the help by the month and giving them as their own the time when it rained. One family hired a man by the name of Partridge.

The old lady, seeing him sitting around one rainy day and his pay going on just the same, suggested that he help with the churning. She brought out the churn with legs and a cover, poured in the cream, and left the kitchen, asking him to call her when the butter came. He had been churning for a few minutes, when a cat made its appearance. An idea came into his head. He put the cat into the churn and put on the cover, then called the old lady. She hurried back and lifted the cover and the cat gave a leap over her shoulder, covering her with cream. Partridge was not asked to do any more churning.

With this growth in dairying, there was an increase in the number of cattle being butchered for beef and the number of hides to be tanned. The restrictions in tanning imposed in pre-Revolutionary times by English law were no longer in force. Now our people could support a tannery and supply it with the hides from our local cattle. A tannery was built on the side of the Konkapot River opposite the Brewer sawmill. The recipe for tanning was now used as the tanners thought proper and not as English law demanded. People could take their cow hides to the tanner and bring back leather. The tannery had a vile odor, described as "enough to drive a dog out of a tannery yard." White oak and hemlock bark were used in the process and special favor was granted some of the women to dip their warp for rag carpets into the tanning vat and it became a beautiful chestnut brown.

The people went to the cobbler with their leather, had their feet measured and their boots or shoes made. Some had a last made and when they wanted a pair of shoes, they took the last to the cobbler and had them made over the last. The Shakers made and sold the wooden pegs for the shoes for \$2.50 per bushel. Reverend Adonijah Bidwell's grandson's old cobbler bench is still to be seen in the attic of the first parsonage.

Many of the farmers made parts for harness for horses or oxen. In the barns one could see something like a carpenter's

horse; on it were two long thin boards that could be clamped together with wooden screws. The leather for a tug of a harness was placed between the boards and clamped. Holes were made with an awl through the leather, soft linen thread was well waxed and a hog bristle waxed on to each end of the thread. The holes were then threaded from both sides, and the thread drawn taut by both ends and fastened. A very slow tedious process. Some never learned the art of waxing a hog bristle to thread, and had a hard time to put a sharp needle through a hole made in leather by an awl. Soon harness needles, made with blunt ends so as not to prick the leather, came into use. Mr. Bullard made a harness with the hair still on the leather and drove to the village with it. Someone noticed it and asked him why he made it that way. He replied, "To subdue the family pride."

Many cobblers started business in different parts of the town, and if any one wore a hole in the side or bottom of his shoes he went to the cobbler and waited for the repair. It was considered perfectly respectable to wear shoes with a patch sewed on the shoe. Old folks always deemed clean patches respectable.

The families of Looms and Taylors made ladies' fancy side combs from the hooves and horns of cattle. Many of them were dyed to imitate tortoise shell. When rubber and celluloid combs came on the market they were preferred to the others, so this manufacturing business was ended.

When the slave girl near Ashley Falls ran away from the Ashley family and was recaptured by the Ashleys from the family that had befriended her, it set people to thinking what a cruel and horrible thing slavery was. When the Fields brought the first slave in the county to Stockbridge, the springs of hostility rose, and when the Brewers brought slaves into Monterey, the church membership was aroused to action. The Church voted throughout the state that no slave owner could be a communicant.

This caused the Brewer family, who had slaves, to move with them to New York State. Later their son, who established the first Protestant mission in Turkey, came back to Monterey and lived at the Old Center next to the first cemetery. His son, David J. Brewer (who later became an Associate Justice of the United States Supreme Court), attended the Old Center school.

When a summer resident was asked if he appreciated the importance of the work of the minister in a small town, in that the youth from the small town was like a stream of pure water flowing into the great cities, he replied, "What person, for instance, went from here who was of any importance in a big city?" When asked, "What about Justice Brewer of the United States Supreme Court?" he said, "What? Did he come from here? Why, he was my Sunday School teacher when I was in Washington!"

As the smelting of iron ore got under way in Richmond and Van Deusenville there was a great demand for charcoal. Wood was in demand too, and many were the charcoal pits seen burning on the hillsides of the town. It was pleasing to see the stream of smoke rising from the pits and to smell its odor, like burning leaves. The men working around the pits with charcoal-blackened faces acquired the smell also, and their odor combined with sweat was something to be remembered.

One man was so proficient in burning charcoal that he took a girl's cane, put it in his pit and returned it to her perfectly charred the entire length.

The charcoal was conveyed in high box wagons that had high spread sides. On their way many of the teamsters stopped at the Garfield place to feed their horses. The charcoal industry gave the name of Coalshire to the locality. A school house opposite was called by this name, but the name has been changed to Corashire; it is one of the two schools in present use. Those abandoned were Rock School on South Lee Road, Old Center on South Lee Road, Morse on Tyringham Road,

Polliwog School near Lake Buel, Mt. Hunger on Old Boston and Albany Post Road, Harmon District, and Stone School on Blue Hill Road. The teachers were paid \$1.50 per week and board. This meant that the parents of the pupils had to take their turns in boarding them in their homes. This enabled the teacher to know the child's home problems, and warm and lasting friendships were made.

Evening prayer meetings were held at these school houses, and many old people that had attended these meetings sought the God of their childhood on their death beds.

At one time, of the forty children who attended the Mt. Hunger school, thirty-nine were Thomsons. Some of them thought they would find gold near the school and started excavating beside the cemetery, keeping it a secret. Later the village boys found it out and gave them the Ha, Ha.

About ninety years ago cobblers had not thought about making right and left boots or shoes, and the men's boots were hard to take off. One of the Thomson boys, who saw the need, invented a boot jack that worked with a lever and started a factory for its manufacture, with water power, on the River Road. He had a thriving business for a while. Then someone started making right and left shoes and the need for boot jacks ended.

When Henry Addison Stedman was pasturing sheep in his meadow on Lake Garfield, the Thomsons bought a sheep from Canada. Soon afterwards they found a small patch of wild thyme on their land and as none had been seen growing except in Canada, the sheep was thought responsible for bringing the seed. As time wore on one of the Thomson family, who had settled on the Sandisfield road, got a load of hay from the old farm. Soon he had wild thyme growing on his farm and now it grows in many parts of the town. In the late summer it is a lovely sight to see a field covered with the lavender blossoms. It grows closely matted and is very pleasant to walk on. The

honey bees like it and its pungent odor leaves a pleasant memory.

In addition to their many other activities, the Shakers raised and sold many herbs and seeds. One thing they sold in packages was Russian daisy or henbane for a nervine. This also has spread all over town and has become a pernicious weed in many gardens.

Anyone who has heard of Johnnie Appleseed might be interested to know the truth and the consequences about the shipment from England in 1628 to New England of stones of all sorts of fruits; peaches, plums, filberts, cherries, kernels of pears, apple, quince, and pomegranates, and especially the apple seed that both blessed and cursed our local people.

When the first apple trees planted in town began to bear fruit, apples were highly esteemed; a few were stored in cellars; some were made into applesauce, then stored in a barrel, and frozen to eat through the winter; many were sliced and dried for apple pies. The skins, cores, and discards were fed to the cattle, and as they wandered about, little apple trees came up from their droppings. Soon the town was covered with many wild apple trees. Cows were ravenous for the wild apples and ate so many that some became drunk and their milk dried off. Men picked up the apples to keep them from the cows. Cider mills started up around the town. Great loads of apples were seen on their way to the mills. Coopers had to make more barrels to supply the demand. Men of the town found an open market for split yellow birch saplings for barrel hoops.

The little jug the women used for yeast or emptyings was not large enough to meet their need. Now they could have boiled cider for their mince pies and applesauce. The two, three and five gallon jugs came into use and with the abundance of cider vinegar came the need for pickle jars. Many things were pickled, even the succulent growth on wild May apples or on the azalea.

Some of the apple trees were so well cared for that when country fairs were started Monterey carried off many of the prizes for the best apples. One apple tree grew luxuriantly near the church horse sheds at the Old Center. The owner prized it and told the school children not to pick the apples; but the spirit of Eve possessed one of the little girls, so she climbed to the roof of the sheds, held the apple with her hand and ate around the core. She did not pick the apple!

In the process of making vinegar the cider is fermented, and as it begins to ferment it tastes better and better. In fact, to some it tasted so good they could not leave it alone, and by overindulgence became intoxicated. And of all disagreeable people the cider-drinker is one of the worst.

Once some barrels of cider were on the hillside, in Great Barrington, known as Bung Hill. Members of the family that put them there were reputed to have drunk from their bung holes by tipping the barrels down hill, and that is what gave the hill the name.

When James A. Garfield was a youth living in town he showed the boys another way that was less effeminate. He seized the barrel by its chimes, lifted it to his mouth, and drank from its bung-hole. It was said that the big cathead apples that grew near the Garfield home may thus have helped him grow to be president of the United States.

About this time, a distillery was started to make cider brandy; then demijohns were seen in town. Some were oblong, covered with wicker, with handles on each side. Anyone trading at the village store was welcome to help himself from the demijohn. One night, the mill where paper was made from rye straw, went up in flames. It was proven that the men employed were intoxicated and that they had set it afire.

Then the local market for rye straw was gone and with it the incentive for raising rye. Home-made rye bread became less used. Discouragement among the people increased, with their

youth becoming more intemperate. With the intemperance, poverty and sorrow were inevitable.

More members of the community joined the ranks of the Woman's Christian Temperance Union and the Good Templars. The whole trouble was brought before the mercy seat of God. Reverend Winthrop H. Phelps went to every school and got the children to sign a temperance pledge and asked their parents for cooperation. The priest cooperated and had some of our Catholic friends sign the pledge. The power of prayer was being felt. The hymn "Where Is My Wandering Boy Tonight" was sung often by the temperance people at their meetings, and had its effect in the community. Someone came along and wanted to be sure he could sell liquor if he built a hotel at Lake Buel. It was put on the warrant to be voted on at town meeting and prayed about at the Church. The Woman's Christian Temperance Union and men's Good Templars got busy. In the year 1883 the town voted unanimously dry, and has continued dry ever since.

One strong-minded woman took an axe, went down cellar and chopped open the heads of two barrels of hard cider. The cider gushed. The men stayed sober. James A. Twing, who at the school signed the pledge for Reverend Mr. Phelps, was buried in the Corashire cemetery last year. He had kept the faith.

One day a loud rumble was heard in the Housatonic Valley and then a loud "toot—toot." People looked down the tracks, saw smoke in the distance and waited for a train of cars to arrive. It stopped in Sheffield. Then another loud noise from the steam exhaust as the train with the great cow catcher came to a standstill at the station in Great Barrington. Many were waiting to see who got off the train, but the Monterey Tyringham people were anxious to see what was in the box that their neighbor was having unloaded from the freight car.

On his way home as he trotted his horses past the cobbler

shop, cooper shop, blacksmith shop, wagon shop, paint shop, and farms, everyone who knew him wondered what he had in that box. Even the old mother left her dishpan and went to the front door to look out in wonderment, and the children asked what was in that box. When he reached home he unloaded it on the stoop and hurried to put his horses in the barn, but before he got back into the house, his family had unscrewed the long screws without joints from its cover. In the box was an Elias Howe sewing machine. How wonderful it was! What a Godsend for the women! All would have been well, but another machine was invented that could sew leather. Someone thought of the profit that could be made in shoes by mass production and machine-sewing. Mr. Rewey, a Monterey man, purchased some of these shoes and peddled them through the town. They were the beginning of the making of right and left shoes. The ladies' shoes were made with straight lasts, wide toes, broad flat heels. The men's shoes were fastened with buttons and buckles. They seemed more attractive than those made by our local cobbler and were willingly purchased. Mr. Charles B. Slater started a shoe factory in Montello, near Brockton.

The local cobbler and tannery were no longer needed; another industry of the town was lost. The young people in the work went elsewhere, many to the west; and although they were missed from our church, we feel they have carried on the faith of our fathers.

The old Brewer sawmill was not able to supply the demand for sawing. The dam that supplied the water power was so small that in dry weather the water was soon drawn down. A few neighbors cooperated and equipped a sawmill with power from a breast wheel on the Wallace Hall brook, but could do very little custom work.

Gibbs and Ingersoll saw the possibility of increasing the water supply by building a dam at the lake. This enabled others to

use the same water power. Soon mills were erected to wash, dye and weave wool, make fellies for wagons, felt hats, paper from straw, shingles, planing boards and grinding grist.

With the completion of the dam, a name was needed for the new body of water. The people were invited to meet and select a name. Word was received at the meeting of the death of President James A. Garfield. The shock to the people was so great that without argument the lake was named in his honor. When a youth, he had been in an accident and felt that he was saved by a miracle, and if he was saved by a miracle he considered he must have been saved for a purpose. In his boyhood he had been able to lift a barrel of cider by its chins. By prayer and effort he had now been trying to lift a nation.

But the town had lost its hero.

As the present village became industrial, a church was built. One day some scaffolds were erected and bells were hung on it. The people assembled and listened carefully as the different bells were struck. The one now in use is the one selected. Listen to its rich, mellow tone.

It was the custom at that time, if parents died or became unable to care for their children, to have the children "bound out." This did not mean that they were adopted, but an agreement was made with the people who took them into their homes to care for them until they were twenty-one years old, and for payment for their care they could have all the child earned for working on the premises or elsewhere until he was twenty-one. This is the way the Shakers got their children.

One young woman, with two children, lost her husband by sudden death and was left without resources. When faced by the problem of having her children taken from her to be bound out, she said she would rather work her fingers to the bone than have her children taken from her. She found work and a home for her children with Thomas Minor who had a large dairy farm and made cheese. Her daughter became a school teacher.

Later John K. Hadsell, the miller, was left with three small boys, and she went to help him out. She brought up his boys with her Christian influence and they turned out worthwhile men. Now five children rose up to call her blessed.

It was the custom every year to hold a "bee" to clean the church. The men sawed and piled what cordwood happened to be outside and repaired what was needed around the building, and the ladies cleaned what was inside. Some of the ladies brought brooms, mop pails, hammers, tack pullers and cleaning cloths. Some of the ingrained carpet that was worn was taken up and mended. What did not need to be taken up was cleaned on the floor. Old Mrs. Brewer, the heart of this story, came with a bucket of cornmeal from the old Hadsell grist mill, to put on the carpet before sweeping it. Her face was radiant. Her humble manner and Christian ways had an influence in the community that was inestimable. She lived to be 94.

About 1790 three young men named Townsend came here from Dedham and built homes for themselves near Barnum's Corners. When the church lost its support by taxation of the towns people, they contributed liberally to start the fund society of which I have spoken. From the next generation Jonathan Townsend was chosen deacon.

It was a custom to hold a service in the church Friday afternoon before communion Sunday, known as preparatory service. When the church bell was rung, Deacon Townsend would leave his hay field and do his part at the service. His daughters became teachers at Hampton Institute, Hampton, Virginia. When summer vacation came, many of the Indian students in the school preferred working rather than spending their meager cash paying car fare back to their homes in Oklahoma. Miss Helen and Miss Jessie Townsend lent their influence in having them come to Monterey to work on the farms. It was at the time when the town's people began taking summer boarders.

Our good Christian people met a real challenge in having the Indians in their homes, watching their ways. They tried to live so that they would gain the love and respect of the Indians who could then carry back good thoughts and habits to Oklahoma. The Indian boys and girls would congregate on the horse block in front of the Miner home in the village and sing their songs together until late in the evening.

Years passed. Helen Townsend went back to Hampton and by chance was recognized on the dock by an Indian woman from Oklahoma. Her son had been drafted and she had come from Oklahoma to say good bye to him before he sailed. She sought our prayers and sent her regards. Our people of the past had met their challenge.

ICE CREAM SOCIAL

Before there was any public sale of ice cream, the homes that were taking summer boarders would give a lawn party and the guests would lend a hand.

The men would bring an extra piece of ice from the ice house, rinse off the sawdust it was packed in, break the piece into smaller pieces, put them in a burlap sack and pound them finer. The cream prepared by the lady of the house was poured into a tall tub called a freezer. Then layers of ice and of rock salt were pressed around the cream pail, a dipper of warm water was poured over the ice to start it melting, and the process of freezing began.

It seems very simple. But after the man had turned the crank perhaps an hour, the turning became so hard that a second man had to hold the freezer while the first man went on cranking. When the freezer would turn no longer, the water from the melted ice was run out of a little hole in the side, so that it would not get into the cream.

Next came the fun. The cover was lifted carefully from the

pail of cream. Then, if the cream was found to be frozen properly, the dasher was pulled out, and the man who had sweated at the crank sampled the mixture.

Some families bought tonka and vanilla beans and made their own extract to be used in ice cream. Others chopped the vanilla and tonka beans fine and put them in the cream. Either method produced a delicious flavor.

After the cream had been sampled, the cover was put back, more ice was pressed around it, and the whole freezer heavily blanketed until time to serve the cream.

Many of the families taking boarders had canopy-topped wagons, and their guests were delighted to ride in them to the parties. Croquet was played in the early evening. When it got dark, Japanese lanterns were hung between the trees or the piazza posts. Then drop-the-handkerchief was often played, with much laughter from the great circle of people when some unfortunate girl lost out and was publicly kissed.

It is impossible to estimate how many lasting friendships were made at these parties and how much religious influence spread. And the money collected from sale of ice cream and cake helped the church to carry on.

OYSTER SUPPER

Before the days of electric refrigerators, seafood was a luxury; few people ate oysters except on special occasions. The usual occasion was a church supper, when enough oysters would be used to make it worth while for someone to drive a long way after them.

At the supper the oyster stew was served from a wash boiler on the old cook stove in the church basement and eaten from large bowls, with crackers. After the tables were cleared, all joined in playing games. Oyster suppers were usually fall and winter occasions.

MAPLE SUGAR PARTIES

In the spring there were maple sugar eats. You would be surprised to see how much was eaten by one individual. Some sugar makers claimed that nobody would ever get sick from eating pure maple sugar, and they proved it by trial on themselves.

Sometimes, for entertainment after eating the sugar, there was a spelling bee. And when all were spelled down except two, some very old lady might be one of the two, and it seemed as if the two would never stop spelling.

HARVEST SUPPERS

Harvest suppers also helped out with church finances. If you could have been present at one harvest supper it would have done your heart good to see Mrs. Isaac Benedict, with her rosy cheeks and pleasant smile, enter the room carrying a heaped-up water pail full of raised doughnuts she had made for the occasion. She was one of the Benedicts for whom Benedict Pond was named.

DONATION PARTY

The old donation party topped all the other parties for fun.

When Reverend William Fobes was pastor, he used the old William C. Langdon house for a parsonage. It was one of the largest houses in town, and the rooms opened up in a way that children could play run-around-the-chimney.

About everyone in town planned to come to the party, and games were played suited to the different age groups, from bean bag to charades.

The large cellar suggested ample storage for winter, and many were the things brought, including potatoes, apples, pears, quinces, carrots, cabbages, onions, parsnips, squash, turnips, beets, shelled beans, wild cranberries, sacks of flour and buckwheat flour, maple syrup and sugar, firewood, jelly and jam,

pickles, fresh pork, beef and poultry, besides some money donations.

Mr. Fobes did not keep a horse, but made all his pastoral calls, over the entire town, on foot. The population then was around 800.

VISITING COMMITTEE

In addition to the pastoral calls, anyone living in the town could expect a call sometime during the year from the visiting committee of the church. This committee was appointed by the church to make a call and offer a prayer at each home. By this means, closer relationship with the church was gained, and there was a spiritual uplift from prayer.

By some the visit of the committee was anticipated with pleasure, and a warm welcome was given them, with an invitation to stay to dinner. It was a standing joke that the queer Cape Cod folks put their codfish out of sight when company came, and the townspeople took the woodchuck from their tables.

Anyway, the committee reported warm welcomes and good dinners; especially when they called on the Stedmans on Chestnut Hill.

GETTING ALONG WITH NEIGHBORS

Anyone lost community respect who could not get along with his neighbors. Once when the Halls lived opposite the Stedmans on Chestnut Hill, they complained that the Stedman hens came over their fence and caused them much annoyance. Mr. Stedman, an intelligent man and desirous of good will, told Mr. William Hall that any time he found Stedman hens on his side of the fence he should chop their heads off and throw them over the fence. After Mr. Hall had done so, he discovered that the headless hens were his own.

PAYING FOR PEWS

At one time it was the custom to obtain income for the church by selling the pews at auction. Some felt that the more they paid, the more the church was helped. Others felt themselves greatly belittled when they could not pay enough to get a front seat and so had to sit in the back. Sometimes two families would buy one seat together. Some people bought no seat at all, and stayed away entirely. Sale of the pews caused many unhappy relationships, and was eventually done away with. At the annual meeting of the Meetinghouse Society people would go and sit in the pews they wanted. And before the auction was over, the upcoming youth made offers for seats in the belfry.

KEYES

When Edmund S. Sears was writing his hymn "It Came Upon the Midnight Clear," Norman Sears, his cousin, was raising crops on the property now owned by Camp Meadowlark. His daughter, Harriet, married a Baptist minister who preached in Pittsfield. After her husband's sudden death, she returned to Monterey with her small son, George Keyes. Her father bought the Moses Fargo farm at the head of Lake Garfield.

To add to her meager living she took in dressmaking. Her home and dressmaking business in Pittsfield had been destroyed by fire. To the surprise of many, she would look at the customer and cut out a dress pattern as wanted.

Eventually the son, George, brought Mary Walker from New Marlborough into the home as his bride. Everyone loved her and the children of her Sunday-school class still praise her.

Her son, Clinton W. Keyes, after getting his degree at Princeton University became a professor of Greek and Latin at Columbia, and later head of the department. While at Columbia he interpreted some statistical records, made on papyri, that were exhumed near Luxor and found buried in sacred crocodiles in the tombs of Egypt. These records covered a

period of time from the reign of Alexander down through the time of the birth of Christ. He worked on the records with great interest, hoping to find historical facts, the derivation of unknown words, and more about the life of Christ. He died at the old homestead in Monterey on August 5, 1943.

READING CIRCLE

As time wore on, the need for good reading became obvious. If one will look in the old cupboard in the rear of the church he will see the books supplied by the Sunday School for this need.

It would be interesting to determine how much these books influenced the minds of our local people. We do know that such books as Uncle Tom's Cabin, Black Beauty and Pilgrim's Progress served their purpose.

Later a public library was started in the old Winfield Tyrrell cobbler shop, and as more magazines were published, a reading circle was started. Among the members were Mrs. Jonathan Townsend, Mrs. Marshall Bidwell, Mrs. Harriet Keyes, Mrs. Martin Thomson, Mrs. Wilbur Miner, Mrs. William Barnum, Mrs. Frances Brochu, Miss Mary Ann Stedman, Mrs. George Morse, Mrs. Henry Woods, Mrs. Herbert Smith, Mrs. Seymore Carrington.

The members would meet occasionally and agree to subscribe to different magazines. These could be held for one week and then passed along. In this way the readers kept up with the events of the day and increased their companionship.

REV. JOHN DOOLY

Yes, a new minister was coming. He had bought the Henry W. Langdon farm at the west entrance of the village.

The days passed slowly until one day there was excitement in Monterey. The new minister, Rev. John Dooly, had come with his family and furniture.

The load of furniture was enormous. It filled the house and

covered the porch as willing hands helped unload it. Then the townspeople counted the family. There were Rev. and Mrs. Dooly and their three children, Mrs. Dooly's sister, Mrs. Snyder, and her dear old mother, Mrs. Cutler. Soon their influence was felt in the community and their home became a social center.

Money was raised to glass in the old choir loft for small meetings, so as to save firewood. Later more money was raised to build the east entrance to the church.

The usual meetings held were Sunday morning service, followed by Sunday School, with classes for all the different ages, Sunday evening prayer meeting, Friday afternoon preparatory lecture, Friday evening Y.P.S.C.E., and occasionally services at the West Street schoolhouse and the West Otis church.

Besides ministering at all these meeting, Mr. Dooly worked his farm, with a horse, cattle, pigs, hens and bees, giving proof to the people what willing hands could do.

Often in summer, when their windows were open, anyone passing could hear them singing a hymn at their morning devotions. The last hymn I remember hearing them sing was:

My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands;
I am the child of the King.

Their feeling of security and happiness as they sang the song was contagious, and I like to think of them as having reached their desired haven.

CHILDREN'S DAY

Yes, Nancy must have a clean dress and a new hairribbon, for she is going to speak a piece for the first time in front of the pulpit. Grandma is going, too, instead of staying home with the baby; she will enjoy meeting many old acquaintances who also have been shut in during the cold winter weather.

She will cut grandpa's hair, trim his beard, blacken his shoes, and lay out for him a clean detachable shirt bosom, so that

he can button it around his neck quickly when he comes in from harnessing the horses.

Soon they all find themselves in a procession of wagons leading to the church. On entering the church they smell the fragrant wild azaleas, syringas, and gorgeous red peonies, used abundantly for decoration.

When seated, the congregation soon caught sight of the lovely festoons of flowers across the windows, and the cages of canaries hanging from them. A creak from the choir drew attention to an old sailor with long hair and ear-rings, as his hands went up and down on the long pump handle of the bellows.

When the people rose to sing "Praise God from Whom All Blessings Flow," there was a feeling of well-being, that God had really blessed them. The birds joined heartily in the music.

Now and then a baby would cry. No one cared. The mothers would interest them in the canaries calling their sweet notes back and forth across the room.

The whole service was inspiring, so that many children and adults came away with a higher purpose to do the things they thought would be pleasing to God.

NEWCOMERS

When Rev. William T. Elsing was starting a colony of summer people around Lake Garfield, he brought with him Herbert B. Smith, who had been a classmate of Woodrow Wilson at Princeton University. Mr. Smith was the son of a New York lawyer who had pleaded a case for a colored man, and so caused the first white man to be convicted and executed for the murder of a colored man. He had also prosecuted and caused to be hung the first owner of a slave ship to be convicted for bringing slaves into this country. The defendant's name was Gordon, second cousin to Horace Greeley.

Herbert B. Smith was a man who had engaged in a business and lost all he had, with a family to support. He became quite

desperate.

He found a haven with Mrs. Harriet Sears Keyes, the woman of whom I have already told you, one well acquainted with trouble and very sympathetic. She had lost her husband and a seventeen-year-old son. Fire had destroyed her dressmaking business. But she had not lost her faith in God.

Profiting by her hard experiences she was able to give him encouragement. Mrs. Harriet Townsend and Mrs. Sophia Bidwell lent a hand. And with their prayers and encouragement he put forth his efforts to support himself. He became a deacon in our church, and his wife, our organist.

He lived to be 89, and frequently returned to class reunions at Princeton, receiving special attention there because he was one of the oldest returning alumni.

His surviving child, Arthur Delafield Smith, graduated from Princeton, studied law at Harvard, and was associated with Messrs. Carter, Ledyard & Milburn of Wall Street, New York. Since then he has been assistant general counsel of the Federal Security Agency, at Washington, D. C., and later of the Department of Health, Education, and Welfare into which the Federal Security Agency was merged.

THE GOULDS

One day in the year 1913 some new people came into town and stopped in the village. They did not evidence much wealth, but their friendliness, directness of purpose and sincerity soon gained them many friends.

They gave their names as William J. Gould and wife, Agnes Goodyear Gould. Soon they moved into a large house known as the Hawkins place, and began taking in people who were in need of a kind haven. Seeing their purpose and need, the townspeople gave them a surprise party which warmed their hearts to overflowing.

It was fun to watch Mrs. Andrew Hall cut the cake, and to

sample it afterwards. Mr. Rufus Brett offered to fill their ice house, Edward Whitney said he would shingle the roof of the house, which was leaking. However, the Goulds did not permit their neighbors to work for them gratis. It was a merry party, and the horses made the sleighbells jingle as they headed for home after standing in the cold.

Little by little the house was improved and enlarged by the help of kindly people and those who had found a home with the family. It surprised the guests to see how much work Mr. and Mrs. Gould did with their own hands. The good-will atmosphere became contagious, so that the guests lent a hand and were improved in body and mind by their efforts.

The church welcomed the new friends. Later the congregation got into debt and found it hard to support a minister. Mr. Gould having studied for the ministry, and knowing the need, supplied the pulpit many times without pay. The church got out of debt, and added local names to its membership roll.

One spring morning the old church bell was rung with a vengeance. "Where is the fire?" the people asked. When they learned it was the Gould farm, with one accord they hastened to help. Upon reaching the place, they saw that the ground was burned over almost up to one of the small houses, but the fire had been stopped. Mr. Gould had put forth his extreme effort to stop the fire, and dropped in his tracks. Loving hands carried him up the bank to the house. God had called him, his labors were over.

At the funeral there was no dress or other note to indicate mourning. There was a feeling that our loved one had gone on to something better, and we rejoiced with him.

His wife, Agnes Gould, became our deaconess, and has continued the work of Mr. Gould nobly. More buildings have gone up at the Gould Farm, and the work has increased. This again, however, must turn our minds to the church, ever the center of the community, be it "old" or "new."

TRENDS IN RELIGION

1750-1950

from the Records of the

First Congregational Church of Monterey, Massachusetts

By Margery Mansfield*

18TH CENTURY

CHURCH AND STATE AND TOWN

The first provision for our church was made in 1735 by the Provincial Legislature of Massachusetts when, in opening six new towns for settlement, it set aside, in each, two tracts of land for the first and second settled ministers. It then sold the remaining land to the proprietors. The second provision was made by the proprietors, who met in Boston, voted to build churches and support the gospel ministry, and taxed themselves for the purpose. They resold the land to settlers—the tax went along with the land. Our church continued to be supported by a tax based on acreage (regardless of whether the owner was a church member) until 1808. Until that time, too, our ministers were installed (by a council of ministers from neighboring towns) officially in behalf of the inhabitants of the town, though with the consent and desire of the church.

In 1741, perhaps because the proprietors had voted to build

* Written in 1951

a church, a building was started, though as yet no church had been "gathered." It was 32 by 40 feet. Measure it in your mind's eye. It would do for a rural church even today in settled country. And there were only a handful of settlers. With the hardships of pioneer life and the war between the English and the French and Indians, it is no wonder that the church was left unfinished.

But in 1750 Adonijah Bidwell came to Town No. 1 (now Tyringham and Monterey). He was a Yale graduate, had been a chaplain and a preacher. With seven other men he drew up and signed a Covenant gathering the Church of Christ in Town No. 1. A few days later he became our first minister.

The Covenant of 1750 is our most important document. Its influence can be traced in all our subsequent covenants and creeds. Others are more detailed in the definition of the signers' theology. None has a feeling of adoration or a completeness of dedication that equals the Covenant of 1750. And only one has its humility. Humbly the signers express their unworthiness to be called to enter the Church State of the Gospel, but depend on the aids of Divine Grace to assist them "to ye whole business of ye Christian Life." They would "choose ye things yt please God," live by the Scriptures without making additions or diminutions, walk together as a church, watching over each other and training up their children in "ye Nurture and Admonition of the Lord." They resolved to attend, conscientiously, public worship and the sacraments, to submit to the government of Christ in the holy church and endeavor to do what was pleasing in His sight. They believed in the Holy Trinity; Jesus is "God blessed forever." There is no mention of heaven or hell, predestination or congregationalism.

THE WOMEN AND THE 18TH CENTURY

Four months later the wives of the covenanters start coming into the fold. There are six by the end of the year, and Isaac

Garfield and his wife, Mary Brewer, and "Lea, a servant maid," and "Scipio, a servant man." One wonders if the last were slaves. We know that the Brewers had slaves here in the next century.

In 1762 a married woman was received without her husband. This became a fairly common practice. The first widow was received in 1776. But no spinsters or girls were received in the 18th century. These were frontier days, single women were scarce. Still, the suddenness with which single women appear on the rolls in 1808 probably indicates a change of policy.

Our church in the 18th century was authoritarian but congregational, and it appears to have been more kindly or tolerant than in the next century. Deacons were elected by vote of the church as early as 1753. Processes of discipline are recorded from 1772. The offense is usually absence from communion, which "contemns the authority of the church." Usually the offender appears, explains or confesses a fault and is forgiven. In the one case in which the offender does not appear, he is suspended from all church privileges until he shall appear and explain. That is the nearest we come to expulsion or excommunication in the 18th century. The charge is usually "breaking the rule of Christ," but sometimes we are given comments that indicate the nature of the offense. In one process, two brothers, a captain and a sergeant in the Revolutionary Army, were forgiven for quarreling with each other, when they promised to try to control their passions in the future. It is possible that other "faults" referred to conduct other than missing communion, but this is the only case specified in our 18th century records.

The first pastor has been described as well-loved for his Christian friendship, sincerity, simplicity, integrity, sound judgment and open-handed benevolence. In the 34 years of his ministry 104 persons were added to the church, 379 baptized, 166 couples married. The baptisms are mostly of in-

fants, some on the first day of their lives; but a few older children are baptized (no adults).

According to the census of 1765 (when the church had about 50 members) No. 1 had 51 houses, 55 families, 336 inhabitants. So about half the adults in town were church members. This proportion compares rather neatly with some figures given in a pastor's report in the 1920's, when the winter population of Monterey was about as large as the total population of No. 1 in 1765. This is mentioned because it is often assumed that everyone belonged to the church in the old days.

In 1761, when our church had 40 members, it completed the meetinghouse begun so long before. The first minister died in 1784. In 1798 a new church was built.

TROUBLE, TROUBLE—THE 19TH CENTURY

Joseph Avery, a pastor from Alford, was installed our second permanent minister in 1789. During 19 years, he added 70 members to the church. He is described as "a pious, useful, respectable minister, good in counsel, sincere and friendly." But history says that toward the end of his ministry an antagonism arose against him on the part of some townspeople who did "not attach much importance to the christian ministry." It is believed the background of this quarrel was the location of the second church. The first had been on what is now the Conn property, near the Carrington-Battelle road (then the Road of the Royal Hemlocks) and the second was a half mile south, and *down hill*, on what is now the Everett property on the road to South Lee. The new location was cold, but "commanding," and was convenient to the people at the Center, but made it necessary for the people from north Tyringham (then Hop Brook) to ascend and descend a range both coming and going home. Before, the hardship had been more evenly divided. Even today motorists avoid the hill. In the days of horse and buggy and sleigh, it may have seemed worse. The

matter apparently started the variance which, in 1847, resulted in the town separating into two corporations.

But in 1808 the discontent over the church location caused an article to be inserted in the town warrant, asking whether Joseph Avery should be longer considered as minister. The opposition was there in full force. The vote was 66 in the affirmative to 69 in the negative.

He was accordingly dismissed. An ecclesiastical council met and concurred in the dismissal, though without attaching any blame to Mr. Avery, whom they recommended for service elsewhere. (He continued, however, to live in town till his death six years later.)

The opposition refused to pay his salary, which was in arrears. He instituted civil suit, obtained a judgment. But the opposition certified they had paid the legal sum for the purpose in north Tyringham (where they had started a church). The financial crisis threatened extinction of the church in the south part of town, but Mr. Avery's adherents met the obligation and raised a fund of over \$4000, interest on which was to be used for support of a minister in the south part of town "forever." A great revival of religion followed, adding 96 persons to the church—which had 20 men and 40 women at the time of the pastor's dismissal.

Among the new members are several single women. Apparently there had been only one before, and she had been received with her father (1802). The church women gave the fund \$100, in donations of from \$1 to \$6. Not so little, considering that even 32 years later \$2 a week was considered "high wages" for women textile workers.

OUR GREAT REVIVALIST

Our third permanent minister, Joseph Warren Dow, might be called our great revivalist. He served us 22 years and built up the church until it reached what is apparently its largest

membership, 169. He is also believed to have started the Sunday school. He brought 193 persons into the church, but of these 152 were "in various ways, removed." The net gain during his ministry is 40 members—less than two a year. The population of the town during his ministry was 1600, with little variation. So proportionately the church was smaller than it was in 1765. Perhaps it was the largeness of the community, the larger proportion of people not already reached by the church, that made the success of the revivals possible. But natural calamities helped. In 1816, one of the revival years, there was a year "with no summer"; a foot of snow covered much of New England in June. In 1818 an epidemic killed fifty people in town. And there was great religious excitement across the border in New York State, with new cults—Shakers and Mormons. In fact, a grandson of our first minister became the first Mormon bishop; two of his daughters married Joseph Smith and one daughter married Brigham Young. His sister, Emily Partridge, married our Rev. Mr. Dow. A visiting Shaker was tied to a stake and whipped, then driven from town. But one of our townsfolk was converted to that communal religion, and so his farm here was given to the Shakers.

On the 20th anniversary of the Rev. Joseph Dow's installation, he delivered a sermon, which was printed by request. It is a long, rolling piece of oratory, threatening even small children with damnation, because of their sensitivity to evil, and leaving adults little hope that they will reform and be saved. Frankly he states that his chief purpose in warning them is to escape the punishment that would otherwise fall on himself. Yet we are told that he was greatly loved and lamented. And when we read his descriptions of the woes that have fallen upon his flock—the children drowned or crushed under the hooves of an ox—the faces he had seen across the death-bed or the open grave, the loss of his own wife—we know he lived close to his people and suffered with them.



WINTHROP HENRY PHELPS
PASTOR FROM 1854 TO 1861.
FIRST PASTOR CALLED AFTER THE CONGREGATION OCCUPIED THE PRESENT CHURCH BUILDING IN 1847.



SILVER COMMUNION SERVICE LINED WITH GOLD PRESENTED TO THE CHURCH BY THE DESCENDANTS OF JOHN JACKSON. (JOHN JACKSON, ONE OF THE SIGNERS OF THE COVENANT WHICH FOUNDED THE CHURCH IN 1750, BUILT HIS HOME ON THE BOSTON-ALBANY POST ROAD JUST WEST OF THE PRESENT SOUTH LEE ROAD. FROM THE RUINS OF THIS HOUSE CAME THE UNUSUALLY LARGE BRICK, WEIGHING TEN POUNDS, NOW ON DISPLAY IN THE MONTEREY LIBRARY.)



PEWTER COMMUNION CUPS
PART OF THE OLDEST KNOWN COMMUNION SERVICE OF THE CHURCH.

There were now Baptists in north Tyringham, and 45 adults were baptized during the Rev. Dow's ministry, though infant baptisms still outnumbered them. At his installation he was charged to be diligent in disciplining his flock (we have no record of processes of discipline during his predecessor's ministry) and whether the diligence was his own or that of a deacon, who seems rather willing to be a complainant, and in one case feels it necessary to explain that he is not doing it from personal revenge—whosever the responsibility, in this ministry we have the most and the severest processes of discipline in our history, for the greatest variety of charges, and with several expulsions.

Charges of immorality and improper use of ardent spirits are brought against both men and women. While these processes do not average one a year, they were long drawn out, with adjournments while committees were sent to labor with the offender, and must have kept the church in an interesting state of turmoil for much of the time. Only two cases are recorded in great detail. One was that of a woman who was attending the services of the Methodists, despite her previous covenant with our church. She could not be made to see the error of her ways, and appeared to be acting conscientiously. The case was finally referred to the Southern Berkshire Association, which recommended withdrawing our particular watch and care. This apparently set a precedent, for there are no more cases of this type.

The other detailed case concerns a man charged with conduct, at a union meeting in North Marlborough, that indicated an improper use of ardent spirits. He confessed he couldn't remember a thing about it, but, because of the veracity of the witnesses, he confessed that he might have taken too much, in consequence of troubles due to the departure of his wife, and that the previous occasions mentioned in the complaint were due to a disorder about him that required the use of spirits for

its alleviation . . . still he might have taken more than "was needful either for my complaint or for the honor of religion." He asked for forgiveness and received it.

During the same ministry, we drew up a new creed and covenant. It reflects the theological controversies of the time—problems involving predestination, free will, etc. From 1825 on, the Rev. Mr. Dow served the Congregational church in Tyringham as well as our own.

After his death, the old trouble over the church location flared up again, but with a new angle. The old center was no longer the center of population. A village had sprung up along the Konkapot, where mills and factories used the water-power. Three ministers requested dismissal because of unhappiness or antagonism in the church, and two gave the church location as the main reason; the unhappiness continued even after the church had, by vote, decided to build a new church in the village. There was a moment of repentance; in 1847 a Confession and Covenant is drawn up, in which the church regrets, in verbal sackcloth and ashes, its petty bickerings. But the mood did not last long enough to prevent the loss of an apparently good pastor. The new church was dedicated the first sabbath of 1849. The land had been given, and a new fund, the South Tyringham Meeting-House Fund, was raised for the building. The people at the old center tried to prevent the older fund from being used by the church in its new location, but the Supreme Court of Massachusetts ruled against them. (Compare, or contrast, with a New York State court decision in 1950, in connection with a proposed merger. In that case, a majority could not control the common funds against the will of a minority.)

The people at the old center seem to have loved their church, despite the fact that its galleries (down the side) and choir loft (opposite the pulpit) had to be ceiled off because "the wind came straight down from Canada and struck it." It had seatings

of the old style: the people were shut in when seated. But these were later changed to pews. The sound of its bell was familiar to the horses; one came to church when it rang, whether or no there was anyone in the buggy. Another, evading its master, hung its head when it heard the bell and allowed itself to be harnessed.

One year some Methodists engaged a preacher to come over and preach, in the old church, one sermon a week. \$125 was raised by subscription for him, and there was not a penny of running expense. Everything was donated. Congregationalists at the old center worshiped with the Methodists, glad to be in their beloved church again. There was no musical instrument, but singing from the heart. All was harmony at last. Then the Congregationalists got used to the new church, and the old church was sold to the Methodists, and carried away to Housatonic.

Revivals of religion continued till 1875, when 60 members were received. We had no minister then, and were anxious lest we miss the outpouring of grace that neighboring churches were receiving. When the evangelist inquired if we would like help, it was accepted as an answer to prayer. Though it was haying time, the church was packed. A convert tells how his neighbors came out to him in the hayfield, and, with tears in their eyes, told him of the meetings and their special anxiety for him. He could not resist; he went to the meeting that night, and, a little later, surrendered himself to God.

We know, from a sermon preached in 1900, that revivals were still considered the way a church grows. But from 1876 to 1900 we either did not hold them or they did not bring in more than eight new members.

By 1900 our membership had declined to 103, of whom 33 were absent. But we still had a full program, with many organizations and activities: a Ladies' Aid; a Young Woman's Guild; a Young People's Society; a Woman's Missionary Society; a

Sunday School of 100, with five classes for adults; evening services, mid-week services, services preparatory to communion. We averaged \$84 a year to various boards and benevolences, were out of debt and proud that we had never received Home Missionary aid.

Our Ladies' Aid saw to the church repairs and furnishings and supported a student at a girls' school in India. It had, as now, members who belonged to other denominations. The Young Woman's Guild improved the basement, gave a reed organ which had been exhibited at the World's Fair in 1893. Perhaps, the church had a right to be proud of surviving so much dissension. It held a big celebration of its 150th anniversary and published its history to encourage other churches.

If we can learn anything from our history up to this time, perhaps it is: Our church has proved that it can survive and grow without a church building, or without a minister. But quarrels over the location of the church nearly wrecked us, and may be partly to blame for the loss of membership. If there had been less dissension, more concentration on building up the church, might we not have more nearly held our own, in spite of the fact that the town was losing population?

But perhaps we learned from the experience. Those who have read other church histories say that ours is a relatively happy one, and our church unusually harmonious and cooperative. Our records for the 20th century give this impression.

Today it seems inevitable that there should be two Protestant churches in a town about six miles square but polarized into two communities separated by hills that make transportation difficult in winter. The separation of church and town government (which followed upon Rev. Mr. Avery's dismissal in 1808) also now seems inevitable and desirable. Our secular education often leaves the impression that the separation of church and state is for the benefit of the state, or for the protection of free-thinkers and religious minorities. But we have seen that in our

case it was for the protection of the church from interference by the town and from the town's failure to meet the church bills.

TRIALS OF THE 20TH CENTURY

Between 1831 and 1933 our church membership decreased by 102. As the town declined from 1600 to somewhere between 200 and 300, the church's loss might have been counted victory. Instead, it was cause for grief.

In the 19th century, revivals gave an illusion of growth. But at the turn of the century they ceased to work. Church attendance, too, was down nearly everywhere. We cannot blame the motor car, movies or radio, yet. Perhaps sports and Sunday newspapers offered competition. But, mainly, the attitudes toward religion had changed. In some quarters there was skepticism; in others, a new optimism prevailed, favoring sunny, pragmatic religions, at the expense of hell. No longer would churchmen be likely to go into the hayfields with tears in their eyes, from anxiety lest a neighbor miss salvation.

Certainly the church tried. In 1901 and 1902, in October, we participated in an elaborate interdenominational effort, held throughout Berkshire county. Two ministers would go to help another minister whose church was holding a six-day series of meetings. Except for a meeting announced as for the elderly, our meetings were well attended. Net result of first series: only one member added during the entire year. Result of second series: no new member that year. The clerk breaks into rhymed remonstrance:

"What will Jesus say as he meets with us today? . . ."

We tried having a woman evangelist come and visit every home in town, working and praying for three weeks. Some sons and daughters of deacons, etc., were brought into the fold. Net loss for year: 5 members.

Revival meetings were tried in May and August. The clerk ceases to summarize annual losses, but a little addition and

more subtraction show that the church was being slowly whittled down. When we were asked if we wanted help for another six-day series, we voted no. And no more revivals are recorded.

A form of lay evangelism, practiced here from 1855 or earlier, was next to peter out. The visiting committees, called district committees because there was a member or two for each school district—originally nine—were supposed to visit every house in town each year, gathering church statistics, talking, praying, and reporting to the deacons any infringement of “the rule of Christ.” Even in the middle of the 19th century, not all districts reported every year. In later years, they sometimes reported nothing done. In the 20th century we sometimes neglected to appoint them, and modified their character, no longer requiring prayer at the homes visited, nor reports of misconduct. In 1912 it was voted to leave the appointing to the pastor and deacons. After that, the district committees fade out of the picture, except when a new pastor revives them for a year. Then they probably serve to extend his invitation, or explain his plans, to the community.

In the meanwhile we adjusted to a smaller membership. Fewer services. The seven days of New Year prayer, the Thanksgiving day service, the preparatory service for Holy Communion, the Sunday evening service, the mid-week prayer meeting, the adult Sunday School classes, each is omitted in some years or held in private homes. All women’s organizations coalesce. Young people’s societies vary from year to year, with the number, ages and needs of our youth. The prudential committee waived the examination of candidates for membership, one year, resumed the examination the next year, and thereafter seems to have abandoned the examinations entirely. Processes of discipline cease, or are no more than a pruning of dead wood. Usually such changes are made in practice long before they are made in the Rules.

The first year that the examinations were waived, Clinton

Keyes, who later became a Biblical scholar, was one of the two young candidates for membership.

PASTORS AND PARSONAGE

As we grew smaller, financial difficulties increased. Though the trend of our pastoral salaries had been upward, probably living costs and standards of payment rose faster. Also the "settled minister," who owned and operated his own farm, gave place to the minister who does not expect to buy a farm and support himself, partially, by farming, when he receives a call. We met the situation as we could, sometimes hiring young ministers, eager for experience, sometimes retired city pastors, and, twice in recent years, a minister who gives part of his time to other occupations.

But our first pastoral problem of the century was over installation. The Rev. John Dooly has come to us after 25 years' service in the missions of New York City and several years as superintendent of the Berkshire Industrial School. Following the old custom, he bought himself a big farm here when he became our pastor. After six years of service, he discovered that he had never been officially invited. His call had come, not from the church, but from an unauthorized meeting of the congregation, a meeting that had not even been recorded. He demanded installation or dismissal.

Before the church could act on his letter, he withdrew it and asked, instead, a five-year contract at \$500 and one "donation" a year, the donation to be held in August. He had been inquiring about installation, and filed, in our records, a report from the General Association of Congregational Churches in Massachusetts. It explained that half of its ministers were beginning their ministries without installation. Reasons: desire to avoid examination by an ecclesiastical council in "these times of shifting opinion," and abuses arising because the Massachusetts law prevented a church from dismissing an installed

minister except on certain serious charges, though permitting the minister to leave at will. The General Association recommended five-year contracts. We gave Mr. Dooly his, plus a unanimous vote that we wanted him as our minister. We had learned our lesson: thereafter, for a few years, we either installed our ministers or offered to.

Mr. Dooly retired in 1909. His successor was a young man with a wife and child. He stayed three months, then, just as we were preparing to install him, he announced he was leaving because he couldn't find a suitable place to live.

Mr. Dooly was persuaded to return to his post and to sell us his farm for use as a parsonage. "A friend" of the church raised \$2000 in New York, and we were to raise another \$2000. We voted to buy the farm, and to borrow \$1000 from the Church Building Society and raise the rest. We bought the farm for \$4000, but, in 1912, the church (which had been incorporated in 1910) took over the function and debts of the Building Society. The next year, we met to vote on asking the Home Missionary Society for aid, but after a lively discussion voted against it (8 to 11). The minister during this complicated period was the Rev. John Van Burk.

We owed \$140 to the Fund Society, \$625 to the Building Society—total debt on parsonage. Within the next year we reduced this to \$575, but acquired another debt of \$125 for taxes (some of which was arrears on the Dooly farm) and insurance. So in May we sold the parsonage for \$3500 and a building lot, and appointed a building committee. The next year, we put water into the church. So apparently we got something more than a parsonage, and relief from debts, as a result of the deal.

Rev. B. S. Crosby built the parsonage and was the first to live in it. Dates and details are not in our minutes, but he served us between 1914 and 1919. It is remembered that there was dissension then and that, after he left, the church thought it

was better to go without a minister for a year, in order to let things quiet down. Considering all the changes, it is not strange that there was controversy. The important thing is that we had learned to let it die.

In 1920 there were, for six weeks, no meetings, due to bad weather conditions. Then we met to vote whether we would invite a new pastor and ask for Home Missionary aid. We voted for the minister and against the aid. The new minister stayed until September. Then, after having had five ministers in eleven years, we got the Rev. R. H. Abercrombie, who stayed with us for nineteen years and a half.

THE TWENTIES AND THE SUMMER PEOPLE

Mr. Abercrombie's "labor as pastor" included some 400 parish calls a year, plus 50 to 70 with the fund solicitors. He, even, sometimes, attended Ladies' Aid. His cheerful, optimistic temperament is mentioned in our records. It was needed. For in 1922, after so much proud independence, we asked for \$300 from the Home Missionary Society. In 1923 we asked for \$400, but increased the pastor's salary to \$1200. (As of 1950, our pastors' salaries have been no higher, save for an allowance for transportation.)

We made minor improvements and repairs. Some summer residents offered us a furnace. Wallace Tyron said he could furnish electric power to the church. Mrs. Herbert Smith (later our organist) announced that there was \$30 in the bank toward a new piano. By the following year it was \$111. We raised \$125 (not quite all of our apportionment) for the boards and benevolences. We took out more insurance.

In 1925 the clerk wrote: "We continue to be blessed by the people spending the summer in town: their help made it possible to reduce the aid we received from the Home Missionary Society by \$100, and we hope that before long we can be independent."

That winter the Park Commission gave us our wood. Volunteers sawed it and got it under cover. A deacon suggested that every member give at least \$5 for church expenses, which, with the summer collection and pledges paid by summer townspeople, would, he thought, make us independent of the Home Missionary Society.

In September, 1925, we recorded how we got the piano. The fund amounted to \$470.32: the piano which the committee wanted was \$1400. So the gentleman through whom the purchase was made gave \$550 and the piano bench, and \$25 for the old piano; then the Ladies' Aid loaned the piano fund \$375.

The next month we asked the Home Missionary Society for \$120. In 1927 we dispensed with its aid. The clerk writes: "It is a great satisfaction to us all to be able to do without Home Missionary aid." The next year we bought our present pipe organ (second-hand for \$200, plus \$135 for its removal, transportation and installation). The old organ was given to the chapel at West Otis.

Thus, with the aid of the summer people, the Ladies' Aid Society, and the prosperous twenties, we got on our feet and modernized our equipment. It was just in time.

In the lean years following the stock market crash, we managed to avoid asking for Home Missionary aid. Our young people cut and delivered the wood.

In 1927, the year we dispensed with Home Missionary aid, the pastor made a statistical summary. Average attendance at Sunday morning service was 53, Sunday School 18. The summer parish had increased from 75 to 80 families. "Those attending church services increase in number year by year; and this year some mothers brought their children to Sunday School."

Church and town had made the same transition, replacing lost citizens, in part, by summer residents, and drawing the latter into the social, economic and religious life of the community. Our records mention the high type of summer residents and

the inspiration and encouragement (as well as the material gifts) which they have given us. In summer, our church is pretty well filled: in winter, it is spacious.

A natural development has been special Sundays and covered-dish suppers in which summer and winter people meet in fellowship. Special Sundays have included Camp Fernway Sunday, which once had an attendance of 225, Gould Farm Sunday, Grange Sunday, Children's Day, Mother's Day, Father's Day, Grandfather's Day (in memory of Rev. Winthrop Phelps, who, just before leaving us in 1860, copied from papers held by the descendants of our first minister, and from other sources, many of the documents which make this history possible, and also vital statistics for the town records). We have also had Rural Life Sunday, Rally Sunday, World Communion Sunday. During Mr. Abercrombie's ministry the young people began giving the Easter breakfast and early service that have become so popular a community feature.

Our membership reached its low of 67 in 1933, then slowly climbed to 83 in 1937, where it stood in 1950, with the usual large percentage of absent members.

In 1940 Mr. Abercrombie fell while in the pulpit, and was advised by his physician to retire. He was made our minister emeritus, and was active in church work until his death in 1946.

His successor, William Clark, and Mrs. Clark, came direct from a divinity college where she had a fellowship. They already had three years of pastoral experience. He was the son of a missionary and was born in India, but educated in the United States. We had chosen a young man because we had a promising group of young people. The new minister proved excellent in his work with them. He put on plays, moonlight rowing parties and picnics, a retreat at Lake Buel, and he reported "a growing friendship with the Negro church in Great Barrington." In his pastoral report he feared he "neglected the ladies," but pointed out that his "ministry of labor" (jobs taken to supple-

ment his salary of \$900, later raised to \$1200) enabled him to form cordial relations with the men.

If, a hundred years from now, someone reads our records, he will be mystified by: "March 1941. After a three months' sojourn at Danbury, Conn., Rev. William Clark again took charge of the parish. In his absence, Rev. Roger Biddle, of Hartford Theological Seminary, has been our supply pastor." And in the pastor's report: "That chapter, in itself, is one of the most illustrious of this church's history. Over and over again, and even as recently as three weeks ago, I have heard important men say, upon hearing how the church acted during my absence, 'Your church is to be congratulated. It is exceptional, almost unbelievably so.'"

For the sake of future readers, here are the explaining facts. Those were the days before the Second World War. A universal draft law was passed, requiring all men between certain ages to register. Our pastor was an ardent pacifist, on New Testament grounds. He felt that war and the use of physical force were evil, that the end does not justify the means, and that evil can be overcome, and peace and good will established, only by the triumph of right principles. As clergymen are exempt from military service, he was not required to serve. But he felt he should take a moral stand, and therefore refused to register. Knowing this would mean going to prison, he arranged for a friend to preach in his place while he served his sentence.

Many members agreed with him on his stand; others respected freedom of conscience, so important in Congregational tradition. The church not only resisted the temptation to offer his position to the substitute (who was well liked and capable) but kept in touch with Mr. Clark and sent a group of members to Danbury to talk to the prison authorities, assuring them that the church wanted its pastor back, exerting what pressure it rightfully could for his early release.

Curiosity ran high upon his return. After several Sundays

he announced the next week he would talk about his prison experience once and for all. There was a good turn-out. His text was "Blessed are the poor in spirit:" the criminals in Danbury were more likely than we to have the kingdom of heaven, for their complacency had been shaken, there was no smugness to hinder the Holy Spirit. After the sermon, old deacon Smith shook his head sadly: "They aren't going to like that sermon." But no explosion followed.

In 1943 Mr. Clark was called by a church in an industrial town. Realizing the problems faced by city youth, we unselfishly (but regretfully) released him. An inspired idealist, he had kept the church on its spiritual tip-toes.

The interim pastor was W. Raymond Ward, who became our pastor again in 1948, after a three-year ministry by George Mahon Miller, who died while serving. George A. Tuttle then became interim minister till Mr. Ward could come back. The three men were presumably in touch, part of the time, and each developed ideas another had started. It is easier to treat the seven-year period as a unit. During this time, our young people studied current social problems—about children in jails and race discrimination. Bags of clothing were sent overseas and our contributions for reconstruction rose to \$432.23 in 1949, more than our quota, and more than usual for churches of our size and budget.

A successful parish council was organized to carry on the work of the church between church meetings and to help plan the church program. It includes pastor, church officers, executive officials of church organizations, standing delegates, current committees and a laymen's representative. As an instance of our lack of race prejudice, for a year an adolescent colored girl was on the parish council, from the young people's society.

At annual meeting, a deacon mentioned that there were children without transportation. It was referred to the parish council with power to act. Now the school bus conveys children

and adults to the church.

Mr. Miller introduced the plan of having Sunday School and church simultaneously, to increase attendance at both. The older children attend church till the hymn before the sermon, then go to the Sunday School downstairs for their Bible lesson. A fellowship group meets, during Lent, in private homes; and a Bible study group is taught by the Rev. Mr. Ward at the parsonage. For two years we have held, during two weeks of July, a week-day vacation school for children, under trained leadership.

On the 100th anniversary of the town's incorporation, we held special services, and served dinner, under the direction of Mrs. Beatrice Phillips, to 140 people. The Ladies' Aid gives a fair every summer which clears from \$200 to \$400, and a community dinner on Town Meeting Day. It also serves big suppers on special occasions, as when the Southern Berkshire Association meets here. As in the 19th century, there are women from other denominations in our Ladies' Aid. One active member is a Roman Catholic who has entertained it in her home. A man who had come from far away declared that he wouldn't believe that if he hadn't seen it.

At our church's 200th anniversary, we held a celebration, September 16 and 17, 1950. Many came from out of town. An informal reception was held at 5 p.m. Saturday in the tea room, followed by an old-fashioned supper in the church basement, then a church meeting upstairs, with letters and telegrams of greeting, speeches and reminiscences. The meeting was adjourned until fifty years from the date.

The following morning, Miss Helen Kenyon, past moderator of the General Council of Congregational Churches, gave the address, on the text: "Ye are God's building." In reading our early history she had been happy to note that once we had differences of opinion. Now we are united, a good augury for the entire church. She stressed (like most of the speakers) not de-

nominalism but our part in world-wide Christianity. She mentioned illustrious colored Congregationalists now serving mankind in important ways, and said that few of us were aware of what "our church" has done for colored people. She lamented that we had failed to make the young Chinese realize that we had a much better outlook for the world than Communism. We should tithe for peace. She closed with the ending of our 1847 Covenant, "to live more for His glory."

After lunch, on the library lawn, the bus and private cars took us to the site of the first church. We held a brief service on the lawn of the house where our first minister lived; then the bus led the procession of cars down the hill to the site of the second church, where we paused again for a prayer and a psalm, then returned to the afternoon service in the village church. The day was fine, the autumn colors memorably beautiful.

The afternoon address was given by Rev. Philip H. Steinmetz, pastor of both the Congregational and Episcopal churches at Ashfield, Mass. His talk was humorous, well-delivered, well-received. A recording was made by John Weiss.

At the service there was a procession of ministers from the Berkshire South Association of Congregational Churches. And we dedicated many gifts, some of them presented for the occasion. In memory of Raymond Sokolowski Moen, our one member who lost his life in the war, a projector and screen, given by his friends. The hymnals, given by Mrs. Arthur B. Clark. In memory of the Rev. Winthrop Phelps, The Book, Our Abiding Memorials, given by Mr. and Mrs. Henry Eaton, and The Abiding Memorial Register, given by Miss Ethel L. Phelps. In memory of the Rev. John Van Burk, pastor 1910-14, the altar vases and pedestals, given by his children, John D. Van Burk, Mrs. Elizabeth Van Burk Lokker and Gerrit W. Van Burk. In memory of Herbert Peterson, the cross, given by his daughter, Mrs. Olive Peterson Davis and by Mrs. Katharine C. Adams. An Anniver-

sary Memorial Fund to be used for making the church more restful and beautiful was raised by friends of the church, and to it was added a memorial fund contributed by members of the Bidwell family. From these funds the memorial committee of the church has provided: the pulpit carpet and the renewal of the choir and pulpit furnishings, dedicated in memory of our first pastor, Adonijah Bidwell, and the dossal, dedicated in memory of the Rev. Ralph H. Abercrombie.

For those who may not know our community very well, it should be added that our church building serves some of the functions of a community center. Town Meeting is held in its basement, as are testimonial dinners, and various meetings of church organizations, of the U and I Club (civic improvement) and the Parent-Teacher Association. The auditorium is sometimes used for discussion meetings and concerts, such as choir concerts and the memorable evening when, for Norwegian Relief, Helen Teschner Tas played the Cesar Franck violin sonata (with piano accompaniment) and Sigrid Undset read.

Though our early records do not indicate ill-will toward Jews or Catholics, our recent records indicate a definite good will. A member leaving us for the Catholic church was sent, by vote of the church, a letter wishing her happiness. The bereaved relatives of Father Hughes and the local parish were sent our sympathies, by vote of the church. When the news of V-Day came, Jews, Catholics and Protestants met at the church for a community thanksgiving.

Considerable interest has been caused by the fact that our pastor serves as selectman, town clerk, and school bus driver (and contractor), thus continuing the tradition of part-time pastor started by the Rev. William Clark, who painted houses and drove road machinery. It is one possible solution for the town which is too small to support a full-time minister. Mr. Ward carefully preserves our hard-bought separation of church and local government, but unifies his own life through the



W. RAYMOND WARD
INTERIM PASTOR, 1944 AND 1945.
PASTOR, 1948-



THE CHOIR IN 1950

ALL AGES ARE REPRESENTED IN THE CHOIR WHICH NOW LEADS THE CONGREGATION IN SINGING, BUT YOUNG PEOPLE PREDOMINATE. THE ORGAN AND PART OF THE CHOIR IS SHOWN HERE. THE GILDED PIPES ARE NOT MERELY FOR DECORATION, BUT ARE SPEAKING PIPES.

desire to serve the community in any capacity for which he is qualified.

THE CHURCH DOCUMENTS

Our creeds and covenants became longer and more theological until the last decade of the 19th century, when we suddenly adopted the Apostles' Creed. Several years before, this had been recommended by the General Council, which stressed the desirableness of using a creed common to Christians everywhere. We have, perhaps, in the 20th century, felt more keenly than in the 19th, our position as the only Protestant church in town, and we wish to be able to attract the many people who come here from other towns and other denominations. At one time we used a card that did not even require the Apostles' Creed, and we are now in process of rewriting our Covenant, Creed and Rules, with the idea that the creed shall not be presented as a requirement, but as a description of what is most commonly believed among us.

A COVENANT AGREED TO BY THE CHURCH OF CHRIST IN NO. 1 SEPT. 25TH 1750, WHEN THE CHURCH WAS GATHERED IN SAID PLACE

We whose Names are underwritten, apprehending ourselves calld of God into the Church State of the Gospel, do acknowledge our unworthiness of so great a Favour; and admire ye riches of Divine Grace yt triumphs over so great unworthiness, and would humbly depend on the Aids of Divine Grace to assist us to ye whole of ye business of ye Christian Life & thankfully lay hold on his Covenant & would choose the things yt please God.

We believe ye Holy Scriptures to be ye Word of God and

sincerely resolve to conform to ye holy Rules of it as long as we live—without making any Additions to it or Diminutions from it,—

We give up our selves to God who is ye Father ye Son & ye Holy Ghost and avouch him this Day to be our God our Father Saviour & Leader & receive him as our Portion for ever—

We give up our selves to Jesus Christ who is God blessed for ever more—& adhere to him as ye Head of his Church in ye Covenant of Grace, and take him as our Prophet, Priest & King & depending on his Grace and Help we resolve & engage to walk together as a Church of our Lord Jesus Christ in the Faith and Order of the Gospel—

Conscientiously attending ye Publick Worship of God, the Sacraments of ye New Testament, walking in all ye Commandments & Ordinances of the Lord blameless: Watching over one another for ye good of our Souls & submitting to the Government of Christ in his Church and to train up our Children in ye Nurture & Admonition of the Lord—

Begging that ye great Shepherd would Strengthen us for every good work to do his Will, working in us that which is well pleasing in his Sight to whom be Glory for ever and ever. Amen.

CONFESSION OF FAITH AND CHURCH COVENANT, 1825

You believe that there is one God; that he exists, mysteriously, in three persons, of equal divine perfections, the Father, the Son, and the Holy Ghost; that he is self-existent, eternal, unchangeable in his being and perfections, the Creator, Preserver and Governor, of all creatures and things; that *he worketh all things according to the counsel of his own will*; and that he has given to man the Scriptures of the old and new testament, as a perfect unerring rule of faith and practice.

You believe that God created our first parents in his own moral image, perfectly holy and happy; that he entered into a covenant of life with them, promising immortal life on condition of perfect obedience, and threatening eternal death in case of disobedience; that they fell from their original state of moral rectitude by eating the forbidden fruit of the garden; and that all their natural descendants, in consequence of this act, come into the world destitute of holiness, and in such a state, that they become sinful and exposed to the eternal wrath of God.

You believe, that God has not left all mankind to perish, but having from all eternity elected some to everlasting life, has opened a way to bring them into a state of salvation through Jesus Christ; that the Son of God, having become man and obeyed and suffered as *such*, has honored the divine law, exhibited an adequate atonement for sin, arisen from the dead, and ascended into heaven, where, amid all the splendors of his exaltation, he intercedes for the children of God.

You believe, that the Holy Spirit, by his renewing and sanctifying influences, executes the purposes of Christ's redemption; that all who truly believe in him, are the subjects of these influences, are pardoned and restored to the divine favor; and will, assuredly, continue in holiness unto the end, *being kept by the power of God through faith and salvation.*

You believe, that Jesus Christ has instituted a church in the world; that he has, also, appointed baptism and the Lord's supper, to be received by all who cordially believe in Christ and publicly profess their faith in him; and that all such, and their infant children, are the scriptural subjects of baptism.

You believe, that there will be a general judgment, at which period Jesus Christ will raise the dead, judge the world, receive the righteous to eternal life, and doom the wicked to everlasting punishment.

Thus in the presence of God, you solemnly profess and believe.

THE COVENANT

You do now, in the presence of God and this congregation, so far as you know your own heart, renounce all the ways of sin; solemnly and publicly dedicate yourselves to God; and rely upon his Word as your only rule of faith and practice, upon the Lord Jesus Christ as your teacher and Redeemer, and upon the eternal Spirit as your Sanctifier.

You promise, that by the aid of the Spirit of grace, you will walk with this church in christian fellowship, and in a constant and faithful attendance upon *all* the institutions of the gospel; that you will maintain family prayer; that you will exercise christian love and care and watchfulness towards the members of this church and you will assist, according to your capacity, opportunity and station, in exercising the holy discipline which Christ has enjoined; and that you will submit to the government of the church, so long as you shall belong to it.

Thus in the presence of God you solemnly covenant and promise.

We then, the church of Christ, receive you into full communion, and promise, that in the strength of divine grace, we will walk toward you in all christian affection and watchfulness.

RESOLUTIONS REGARDING SLAVERY

Whereas God has said, "Thou shalt in anywise rebuke thy neighbor and not suffer sin upon him,"—whereas slavery in itself, a sin of the deepest die, and the cause of sin in numberless forms of the most flagrant enormity, among which may be reckoned the sundering of all social ties, adultery, murder, and the intentional with-holding of Gospel Light and of the knowledge of the blood-bought atonement;—and whereas the opinion is very generally disseminated throughout the slave-holding states that the doctrine of emancipation is held only by a few fanatics, and that by far the greater and more sober portion of the northern people, *including the Christian Church*, are

disposed to view their "peculiar domestic situation," with tolerance;—we deem it our duty to take such action on this subject as shall show to our southern brethren and to the world that we regard this with utter abhorrence. It is therefore

1. *Resolved*, That we hold slavery to be such a continued, systemized and flagrant violation of Christ's Golden Rule, that the participator in it who has been sufficiently enlightened on the subject, cannot be a consistent christian.

2. *Resolved therefore*, That we cannot receive anyone who holds or deals in human beings as property to our pulpit or communion.

3. *Resolved*, That to countenance or apologize for slavery is to share in its guilt.

4. *Resolved*, That we will use our influence in every lawful and christian way to remove this Heaven-daring sin from the American church and nation.

CONFESSION AND COVENANT, 1847

Assembled once more through the kind providence of God to commemorate the dying love of our crucified Redeemer; the withdrawment of the Divine influences which we have experienced, for months and years past, has compelled us to a most solemn retrospect and self-examination. As the result of this, we have been led to a deep sense of our own unfaithfulness, both as individuals and as a church.

We would now in the presence of God, of angels and of men, acknowledge that we have failed in the performance of those duties which we owe to our own souls, to one another, to the community around us, and to our God.

To our own souls; inasmuch as we have neglected to live in accordance with those high privileges which God has vouchsafed to us.

To one another in that we have too often failed to remind each other in kindness and christian courtesy of those faults

which we have witnessed, and although we have the happiness to believe that we are and have been harmonious, in regard to all the more essential points of doctrine and duty; yet we deeply regret that differences of opinion on any minor points have ever led us to speak to and of each other in terms other than such as are befitting those who are mutually bound by the strongest of fraternal ties. Thus in the exercise of forgiveness for the past, we would now and from this time onward extend to each other the right hand of fellowship in token of our mutual affection and christian confidence.

To you, who are without, whose hearts yet remain unreconciled to God, and have not yet experienced His pardoning love, we would here ask your forgiveness in what we have failed by our example as well as conversation, to recommend to you that religion which we profess. Not because we have not felt that the religion of Christ was all important to you as well as to ourselves, but because we have not acted up to our own convictions of its importance.

With reverence we would acknowledge this; in all this we have robbed God of that which was His due, and which our own covenant obligations should have led us to perform.

We would now hereby solemnly renew our covenant engagements to be the Lord's, to walk with each other in the fellowship of the gospel, and looking to God for the aid of His spirit, we will endeavor henceforth to live more to His glory, and for your good and that of all our fellowmen.

THE CREED OF 1883

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of Life, who is sent from the Father and Son, and who together with the

Father and Son is worshiped and glorified.

II. We believe that the providence of God, by which He executes His eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of men are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God; that he might know, love, and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to Him; that to this end He made Himself known, not only through works of nature, the course of His providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fulness of time was come, through Jesus Christ, His Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son; who became man, uniting His divine nature with our human nature in one person; who was tempted like other men, yet without sin; who by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer; whose sacrifice of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and reconciliation with him.

VII. We believe that Jesus Christ, after He had risen from the dead, ascended into heaven, where, as the one mediator between God and man, He carries forward His work of saving men; that He sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith, and that those who, through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth, love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to Him all have immediate access without meditational or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty is to associate themselves in churches for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world.

XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship; in the ministry of the Word; and in the two sacraments which Christ has appointed for His

church; Baptism to be administered to believers as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper, as a symbol of His atoning death, a seal of its efficiency, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

RULES (IN EFFECT 1900)

1st.—The Annual Meeting of this Church shall be held on the third Friday of December. Notice of which shall be posted up one week previous by the Clerk.

2d.—The Sacrament of the Lord's Supper shall be administered in this Church, on the first Sabbath of each alternating month, commencing with January.

3d.—There shall be a service, preparatory to the Lord's Supper, on the Wednesday preceding the administration of that ordinance.

4th.—There shall be a Church meeting, for prayer, for examination of applicants for membership, and for such other business as may properly come before the church, on the third Friday preceding the Sabbath on which the Lord's Supper is administered. And on every other Friday there shall be a meeting for prayer and Christian conference, except the weeks on which are the Preparatory lecture.

5th.—None from the world shall be admitted to this church but such as give creditable evidence of a change of heart. Neither shall any one be admitted, who cannot adopt all the Articles of Faith; without action of the church.

6th.—Persons proposing to unite with this Church may be

examined by the Pastor, Prudential Committee, and members. And shall be propounded at least two Sabbaths (unless the Church shall otherwise order), at the expiration of which time the person may be received, if the church shall so vote at the preceding Preparatory Lecture.

7th.—All letters recommending persons to our communion and care, bearing date more than one year previous to the time at which they are presented, shall be read two Sabbaths (unless the church shall direct otherwise) before any vote is taken upon them. Then, if no objection be offered, the person recommended can be received. In case of objection, admission shall be deferred until the objection has been made a subject of church action.

8th.—Application for letters of admission and recommendation to another church shall be laid before the church, and may be acted upon at any stated meeting of the church next subsequent to its reception by the church. Such letters shall be withheld in case of any objection being made by any member, until the objection has been withdrawn, or the matter has been investigated by the church. No letter shall be good for more than one year from its date.

9th.—Members of other evangelical churches in good standing who may providentially be among us, are invited to partake of the Lord's Supper with this church for the space of one year, and no longer unless they give satisfactory reasons why the indulgence should be prolonged.

10th.—When members have been absent from us one year or longer without reporting themselves to the church, they shall be written to by the clerk, and unless satisfactory reasons be given for not asking a letter of dismissal and recommendation, the watch and care of the church may be withdrawn from such members by vote of the church.

11th.—No offense of any member shall be brought before the church till the previous steps have been taken with him, prescribed in the 18th Chapter of Matthew by our Lord. In case

the residence of the offending member is unknown, or so distant as to preclude taking the preliminary steps, a vote of the church shall decide the course to be pursued in the premises.

12th.—There shall be a collection taken, to defray the expenses of the communion for the year preceding, at the Annual Meeting.

DISTRICT COMMITTEE

13th.—It shall be the duty of this committee to endeavor by visitation and personal conversation to promote the spiritual welfare of each one in their districts: to gather the children into the Sunday school, to ascertain as far as possible the number of inhabitants, the number of church members and to what denomination they belong, how many do not attend church or Sunday school and any other information that may be interesting or needful for the church to know in regard to their several districts.

LIST OF PASTORS AND SUPPLIES

ADONIJAH BIDWELL	1750-1784
JOSEPH AVERY	1789-1808
JOSEPH WARREN DOW	1811-1832
LUCIUS FIELD	1833-1837
ALVAN PAGE	1837-1843
SAMUEL HOWE	1844-1854
WINTHROP H. PHELPS	1854-1861
SCOTT BRADLEY	1862
H. WINSLOW	1862
D. W. TIMLOW	1863
JAMES A. CLARK	1864-1869
	1875-1877
THOMAS HALL	1870-1871
GEORGE W. KINNE	1871-1872
T. McLAUGHLIN	1873-1874
A. E. TODD	1877-1880
WILLIAM A. FOBES	1881-1888
AUGUSTUS A. ALVORD	1888-1890
HERBERT K. JOB	1891
WALTER R. CURTIS	1891
IRVING A. BURNAP	1892-1897
ARTHUR J. WATSON	1897-1898
JOHN DOOLY	1898-1909
GEORGE A. HALL	(June-Nov.) 1909
JOHN DOOLY	1909-1910
JOHN VAN BURK	1910-1914
B. S. CROSBY	1914-1919
ANDREW GIBSON	(May-Sept.) 1920

RALPH H. ABERCROMBIE	1920-1940
WILLIAM CLARK	1940
ROGER BIDDLE, supply pastor... (Dec.-March)	1940-1941
WILLIAM CLARK	1941-1943
W. RAYMOND WARD	1944-1945
GEORGE MAHON MILLER	1945-1948
GEORGE A. TUTTLE (interim pastor)	1948
W. RAYMOND WARD	1948-

The following list of officers is, regrettably, not complete. However, until about 1910, clerk and treasurer were one person—the clerk.

Deacons and Deaconesses: John Jacksson, Thomas Orton, William Hale, David Talcott, Nathan Abbott, Justus Battle, Joseph Chapin, Lester (or Lystra) Taylor, Amos Langdon, John Bentley, Daniel McCollum, Thomas Hale, Jonathan Townsend, Marshall S. Bidwell, Jona. Townsend, Charles Phelps, John C. Hyde, Jabez Ward, Albert M. Dowd, Martin V. Thomson, Mrs. F. Brocher, James L. Twing, William J. Gould, Herbert B. Smith, Julius D. Miner, Mrs. Agnes Gould, Jared B. Thomson, Lester S. Miner, the Rev. W. Raymond Ward, the Rev. Sidney McKee. *Clerk:* A. H. Turner, Jona. Townsend, Charles H. Twing, Helen L. Townsend, Jessie Townsend, Mrs. W. F. Miner, Mary M. Stedman, James L. Twing, Mrs. Wm. S. Bidwell (Jessie), Mrs. Beatrice Phillips. *Treasurer:* Charles P. Hyde, Mrs. J. Gregory (Clara); Newman B. Abercrombie. *Music:* Mrs. Herbert B. Smith (Marietta), Mrs. Julius Miner (Grace). *Sunday School Superintendent:* Herbert B. Smith, Newman Abercrombie, the Rev. W. Raymond Ward, Mrs. Harriet Barnum, Mrs. W. Raymond Ward (Mary). Historical Committee of 1950-51: W. Raymond Ward, pastor; Julius Miner, Jared B. Thomson, Margery Mansfield Janes. Kelly Janes, editorial assistant and typist.

PERFECTION

*I stood upon a hill in mid-October.
Below me blazed the circles of the trees.
For miles they wound their scarlet panoramas.
I gasped and thought, "What stage is set like these?
Consider all the tedious rehearsals
That man requires, to give a scanty show!
Why do we bother?—When, with quick perfection,
A valley bursts with bloom or autumn glow?"*

*I heard an answering rustle from the autumn;
"Whether you toil to add a personal bit
Of beauty to the world, or sate your hunger
By seeing beauty—drinking deep of it—
Makes little difference to the universe.
Beauty is spread for you in every clime.
But never think the world did not rehearse
Its autumn show—how many a millionth time!"*

MARGERY MANSFIELD.

A number of the plates
in this book were fur-
nished through the cour-
tesy of Lincoln Swett.

PRIDEMARK PRESS
THOMSEN-ELLIS-HUTTON CO.
BALTIMORE  MARYLAND

